Panis, May 1 .- France, during the present century, has had four great journalists; Bertin of the Journal des Débats, Buloz, founder of the Revue des Deux Mondes; Villemessant, founder of the petite presse and of its outcome and apotheosis. Le Figaro; Emile de Girardin founder of the cheap French press, The Emile de Girardin is, to a large extent, the history of France during the past fifty years. As a publicist or politician he has had a hand in all the great events that have taken piace, and as a stirrer up of ideas he has helped

to prepare many of these events. In his first book, "Emile," published in 1827, at the age of 21, M, de Girardin wrote his autobiography in the form of a philosophical novel pleading the cause of the adulterine child against society. The romantic history of M. de Girardin's birth is simply this: In the brilliant days of the First Empire a worthy magistrate, M. Dupuy, having been sent out to Guadtrate, M. Dupuy, having been sent out to Gundaioupe, had left his wife at Paris, fearing the
effect of a change of climate on her health.

Mme, Dupuy—her maiden name was Adelaide
Marie Faruan—was the very beautiful person
whose features have been immortalized in
Greuze's famous picture known as "The Young
Gif with a Dove." Mme, Dupuy consoled herself in her husband's absence with the General,
Count Alexander de Girardin, grand huntsman
of Napoleon I., and a brilliant cavalier. The
fruit of this relation was the child who became
famous as Emile de Girardin, what are called
"social considerations" caused his parents to
have a false birth certificate drawn up, declaring the child to be the son of an unwedded girl
named Delamethe of Mans, and to have been
born in Switzerland in 1806. An act of public
notoriety, drawn up in 1834, finally fixed the
date of his birth approximately in 1802 or 1803.
A judgment delivered April 26, 1839, when his
enemies tried to prevent him taking his seat in
the Chamber of Deputies, by disputing his nationality, declared M. de Girardin to have been
born in France. In spite of this judgment and
the consequences, the laiest edition of Vapereau
ingists on ropresenting M. de Girardin as having been born in Switzerland. Referring in La
Liberid in 1867 to the question of his name, M.
de Girardin, which had belonged to me from 1806
to 1815, by the tenderness and care that my
father lawished upon me; and the name Emile
without anything eise. Unfortunately, in 1827
I did not possess the experience that I have
since acquired, and on many points I had not
the Ideas that have since come to me; otherwise
t would have been my pride to have called myself simply Emile."

The early vears of his life were passed under
the care of Mime. Choisel, who lived on the sloupe, had left his wife at Paris, fearing the

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The early years of his life were passed under the care of Mme. Choisel, who lived on the Boulevard des Invalides and had charge of some aristocratic babies, and among them two children of Térésia Cabarus, subsequently Mme. Tallien, the favorite of Barras, and then Princesse de Chirnay. While here he was visited frequently by his father and mother. One day, however, the Emperor ordered Count Alexander to get married, and these visits were discontinued. From the age of 7 until the age of 18, young Emile lived isolated and neglected, first at Parts in charge of an old soldier, and then at a stud farm in Normandy under the care of a head groom, fether of the soldier. His education was naturally neglected. The boy, however, had instincts and recollections, and he was of a reflective nature.

At the age of 18 he returned to Paris, discovered two names of his parents from his old nurse, and tried to find where his father was living, with the intention of claiming recognition or making a scandal. He found out his former soldier-guardian, who informed him that the code did not allow the recognition of adulterine children. At the same time he handed to Emile a faise birth certificate and a document authorizing him to draw the capital, if he pleased, when he came of age. Defeated in his plans, Emile's indignation against so-dety was great. Happening to meet some literary men at a roading room which he used to frequent in the Palais Royal, he conceived the down and showed to them a bulky packet. It was the manuscript of "Emile."

After having lost nearly all his little capital at the Bourse, and having been refused as a volunteer in a hussar regiment on account of his faceble constitution, the young man attempted suicide. He was saved by a miracle; his courage and indignation tous one more, and in 1827 he publicly assumed the name of Emile de Girardin.

feeble constitution, the young man attempted suicids. He was saved by a miracle; his courage and indignation rose once more, and in 1827 he publicly assumed the name of Emile de Girardin, intending thus to personify in himself the cause of children born in conditions similar to those of his birth. He expected that his right to the name would be contested. The laws, at any rate, were against him. But his father did not take any steps, and some years afterward acknowledged Emile as his son before a committee of the Chamber of Deputies. The circumstances of his birth and his name remained, however, at all periods of his life an arm in the hands of his enemies.

The novel 'Emile," for which a publisher was found in 1827, obtained rapidity an immense success. The great critic, Jules Janin, pronounced it to be 'a little masterpiece," These were the days, it must be remembered, when fatal heroes were still the fashion—herces like Goethe's Werther. Chatesubriand's Kemé. Benjamin Constant's Abolphe, and so forth. The following year, 1828. M. de Girardin published a semi-humoristic novel, "Au Hasard," of no great merit, and a volume of verses and madrigais. Nowadays "Emile" seems a little dry and oid-fashioned, in "Au Hasard," If find two sentences which depict the state of the author's mind at that time.

"Jean Jacques Rousseau," he writes, "has written volumes to nearly of the cuff of reject."

there are in the moral world but two distinct classes, the ungrateful and the envious. I am envious. There is no success of which I am not jealous, no pretty woman that I do not covet: riches tempt me, and honors still more so: I desire everything."

An anecdote represents young Emile, at the sge of 12, saying to his military precenter and guardian. "Monsieur. I should like to have some spurs." Some spurs! And what for, my hop?" To make a noise!" replied the child.

To make a noise was certainly one of the chief procedupations of M. de Girardin's life. He was born, he developed, he grew up in the midst of combats and struggles. Throughout his life the storm has been the accompaniment of his voice. In his works there is something of the sword and the helmet of that semiogates of which an ancient author has spoken.

The success of "Emile" having intimated to its author that the pen, and not the sword was his true vocation. M. de Girardin began to cast about and seek fortune. Fame was not sufficient for him; he wanted riches. In "Emile" he had written: "Giory is no longer but an empty word; it does not sound like money. The republic and Nagelean have used upper the structure.

sient for him; he wanted riches. In "Emile" he had written: 'Glory is no longer but an empty word; it does not sound like money. The republic and Napoleon have used up enthusiasm; fortune is the religion of the day, egoism the spirit of the age."

With a view to making a fortune, M. de Girardin founded a weekly literary journal which cost nothing but the paper and the printing. It was called Le Volew, and consisted of a selection from the best articles that had appeared in the daily papers of the capital. There were foud protests against this wholesale appropriation of literary property, which had not been provided against by law. The success of Le Volew, however, was immediate and immense. The next year, 1829, M. de Girardin founded another paper, La Mode, in which Baizac, Eurene Sue, and George Sand published their first articles, and Gavrani his first drawings.

published their first articles, and Gavrani his first drawines.

In 1831 M. Emile de Girardin married the beaudiul and brilliant Delphine Gay, who, together with Sappho and Mile, Madeleine de Scuderi, received the title of "the tenth Muse." But even the influence of the lovely peetes did not distruct M. de Girardin from his ideas of money making. He was maturing vast schemes of journalistic revolutions. He saw the commercial and industrial side of newspapers and periodicals from a point of view which he alone understood in France for the moment. He proposed to M. Casimir Perior that the Government should buy the Moniteer Universal and publish it as a half-penny paper. That enlightened Minister failed to see the advantages of such disapness. Having no other means of demoncheapness. Having no other means of demon-strating his idea, M. de Girardin founded in 1831 the Journal des Coundissances (Cura 1831 the Journal des Connaissances Utiles, which in the course of the first year of its existence obtained 230,000 subscribers. The cost of this journal was four france a year. Soon afterward he published to Musée des Familles, and

cottained 230,000 subscribers. The cost of this journal was four frances as year. Soon afterward he published le Musée des Families, and hall a dozen other phenomenally cheap publications, which all nict with considerable and most of them with colossal success.

In 1832 M. de Girardin proposed to the Postmaster-deueral the unification of the postal rate in France. M. de Girardin's idea was promptly pronounced to be chimerical.

The energetic perseverance of M. de Girardin's character, and the influence given to his name by the numerous and important publications which he had founded prepared the way to Parliamentary life, and in 1834 he was elected to represent Bourganeur. He took his scat between the majority and the opposition, ready to and the dovernment in all the good and to stop it in all the evil that it could do. This attitude was that of M. de Girardin toward all the Governments under which he lived. We are in favor of all flovernments and opposed to all their excesses." In 1848 he wrote in reply to Proudhon: 'De not count upon me ever to conspire for the demolition of any Government; my mind would refuse; it is only accessible to one thought—to succiorate the established Government; to legitimate it by the number of its benefits; to glorify it by the greatness of its works." These declarations explain how it was that Emile de Girardin figured successivity as the defender and demolisher of the July monarchy, the republic of 1815, the empire, the septennate. There, and MacMahon. As a politician he always comained independent and isolated.

Meanwhile he was engaged in numerous commercial and financial speculations, some of which achieved a notoriety of which M. de Girardin's enemies did not full to take advantage. Whenever his name was mixed up in a journalistic squabble his adversaries never forgot to refer to the minos of Saint Berain. It has been said often enough that he was unspecupious, In dealing with men of his stapp

it! seems, perhaps, a little nail to talk of unscrupulousness. From a material point of view the history of M. do Girardin's life has been simply this: As a child, he was entirely neglected on the moral side; a young man, prematurely soured by brooding over the misior-tunes of his birth, he was thrown suddenly into the mist of the wealth and luxury of Paris. What was the result? He resolved to acquire wealth and fame at any cost, and he carried his resolution into effect with a rare force of will and indomitable energy. He obtained fortune. He obtained fame, too.

In 1836 M. de Girardin carried into execution his long-projected reform of the political daily press by founding La Presse at the then fabulously low price of forty frances a year. Hitherto the price of a daily newspaper in Paris had been eighty frances a year. Each paper had contented itself with being the organ of a party or of a literary group. The number of subscribers was small; the amount of news smaller still, and the space devoted to advertisements next to mil. The papers depended almost entirely on their subscribers. In solite of the revolution created by M. de Girardin and his cheap press, there are still some score of daily journals in Paris which exist on the old basis. M. de Girardin was the first man in France to comprehend the value of advertisement dische and l'homme-ammue. Well, proceeding on the principle that the value of an advertisement depends on the circuiation of a journal, M. de Girardin determined to obtain a vast public by offering a fine iournal at a then absurdly small price. He appealed not to a clique or a group, but to the general public, and in order to increase, the public by effering a fine journal at a then absurdly smail price. He appealed not to a clique or a group, but to the general public, and in order to increase the attraction of his paper and to get hold of a still wider circle, he invented the roman-feuilition, the daily installment of a sensational novel cut up into slices "to be continued in our next." Among the writers for La Presse were Baigac, Eugene Sue Soulic, Aloxandre Dumas, Scribe, Gozlan, Jules Sandeau, Theophile Gautter, Deiphine Gay—in short, all the literary celebrities of the age. During the twenty years that Emile de Girardin remained at the head of

next." Among the writers for La Tresse were Balgae, Eugene Sue, Soulic, Alexandre Dumas, Scribe, Gozlan, Jules Sandeau, Theophile Gautier, Deipling Gay-in short, all the literary celebrities of the age. During the twenty years that Emile de Girardin remained at the head of La Tresse it was the most brilliant of French journals, and, from a literary point of view, a rival of the Revue des deux Mondes and the Revue de Paris. La Presse proved an immense success, but its appearance raised a unanimone cry of terror among the old-fashioned journals. All the interests that were menaced by this audacious innovation formed a condition, and waged a pittless and disloyal war of insuit and calumny aganst its author. It was this polemic that led to the famous due between M. de Girardin and the young liberal journalist, Armand Carrel of the National. Looking back at the incidents movil seems hard to see how this duel could ever have taken place. French journalists are so much in the habit of washing the family linen in public prints. However, on July 22, 1830, Armand Carrel and wounded Girardin, accompanied by their seconds, mer in the wood of Vincennes. They were placed at a distance of forty paces, with the privilege of advancing ten, and were armed with pistols. Carrel fired first, and wounded Girardin in the thigh: Girardin then fired and wounded Carrel in the groin. Carrel died the following day: Girardin lay in a dangerous condition for two months. This fatal duel did not put an end to the war. The attacks continued, and were more violent and more frequent than ever. The Republican party, to which Armand Carrel belonged, determined to ruin Emile de Girardin, politically and morally, and to strack bim in his honor, his consideration, and his private interests. The most odious calumnies and charges were brought against him. These attacks were all the more abominable as M. do

Girardin, politically and morally, and to astack him in his honor, his consideration, and his private interests. The most odious calumnles and charges were brought against him. These attacks were all the more abominable as M. do Girardin had not been the challenger in the affair, which had been conducted, for that matter, which had been conducted, for that matter, which had been conducted. For that matter, which had been conducted. He kept his head, and at lest won the respect of his enemies. He swore on Carrol's tomb never to fight another duel; in 1848, in a speech made over that tomb, he asked the Provisional Government to complete its work by proscribing the duel, and ever since, in his multifarious writings, he has never missed an occasion of combatting the barbarous custom, which has now become an anachronism.

But to return to the journalist: In 1856 M. de Girardin sold La Presse to Millaud for 800,000 francs, but he did not finally abandon it until 1866, when he took in hand La Liberté, which he converted at ones into a ten centime or penny paper, and into a great success. Four years later he sold La Liberté for a million of francs. Meanwhile his idea of a cheap press had been triumphant right and left. Others had improved on it even, and a half-penny paper called Le Petit Journal had been founded in 1863 by Moise Millaud. This journal had attained during the Empire a daily circulation of from 200,000 to 300,000. In 1873 M. de Girardin became principal owner of this little paper, and by the impetus that his influence and supreme direction gave to it, Le Petit Journal has done more than all the rest of the French journals put tegether to convey elementary ideas of political life into the remote country districts of France, and by the support it gave to Thiers, and subsequently to Gambetta, as well as by its firm attitude during the reiss and attempted count dean of the country districts of France, and by the support it gave to Thiers, and subsequently to Gambetta, as well as by its firm attitude during t fore a committee of the Chamber of Deputies.
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"Emile de Girardin is a rare thinker, a clear, energetic, logical, adroit, and robust writer, a journalist in whom as in all great journalists, you feel the statesman. We owe to Emile de Girardin that memorable progress, the cheap press. Emile de Girardin has that great gift, heid obstinacy. Emile de Girardin is a public watchman; his journal is his poet; he watch

journalist in whom, as in all great journalists, you feel the statesman. We owe to Emile de Girardin that memorable progress, the cheap press. Emile de Girardin has that great gift, lucid obstinacy. Emile de Girardin is a public watchman; his journal is his post; he waits, he watches, he spies, he shows a light, he criss, "Who goes there?" At the similest alarm he fires with his pen, ready for all the forms of combat, sentinel to-day, general to-morrow, "" I was not always in agreement with Emile de Girardin. There is, then, all the more reason why I should state here how highly I appreciate that intelligence made up of enlightment and courage. Emile de Girardin, whatever reserves may be made, is one of the men who honor the contemporary press; he unites in the highest degree the dexterity of the fighter and the serenity of the thinker."

It is useless to follow M. de Girardin through all the phases and metamorphoses of his positival life or to attempt to enumerate all the questions that he has raised, all the new, audacious, and original ideas that he has stirred up. After Victor liugo, there is no need even to attempt to sum up this great man's political and literary career. It suffices to make my sketch complete to say that after 1877 M. de Girardin sat in the Chamber of Doputes for the Ninth District of Paris as the successor of M. Thiers, In 1837 I find Emile de Girardin described as "a young man apparently not thirty, blond, of small stature, very short-sighted, and distinguished." As I saw him in the later years of his life, and as Carolin Duran has represented him in a well-known portrait. Emilie de Girardin appeared a hard-featured, proud man. There was a fixty and intensity in his look, a heaviness of the chin, a lofty, "hish-nosed" bearing of the bead, which, added to the thin and always franky closed lips gave a certain hardness to the physiognomy. It was a face too combre and energetic to be pleasing. There was something, too, about the mouth, and especially in the lower lin, that I have never seen

spread over the features, but it figures conspicuously in the innumerable caricatures of the journalist. This lock was as famous as Dizzy's curi or Thiere's immortal tooknot.

M. de Girardin's hotel in the lite Lapeyrouse is full of pictures, bronzes, and objects of art. The working room is lighted from the roof, and through the frosted glass not even an inch of bluesky is visible to distract the writer's attention. Conspicuous on the walis are vast ranges of pigeonholes with drawers. M. de Girardin's secret was always to cut out scraps from newspapers. Thanks to his pigeonholes, he was always ready for attack or defence. Every public man in France had his pigeonhole, and it was generally rich in disagreeable documents, as M. de Girardin proved when the occasion presented itself.

sented itself.

During his long career M. de Girardin had under him as publis and collaborators almost all the notable French journalists of to-day. To him they owe their technical training, and, in spite of differences of opinion, they continued under him as purils and collaborators almost all the notable French journalists of to-day. To him they owe their technical training, and, in spite of differences of cointon, they continued the line to the their technical training, and, in spite of differences of cointon, they continued the speak of them in the effusive French fashion as notre maitre a tors. Emils de Girardin began, indeed, as a muster. Years ago Proudhon proclaimed him to be "an exceptional, a typical journalist; a superior intelligence, which crusnes its adversaries when reason and right are on its side; which dazdes, astonishes, and peppers them with grapeshot even when it is mistaken and when it abandons the field of battle." He was a terrible adversary, and his independence always made him a little feared even by his friends of the moment. You never could feel sure of him. André Gill cleverly represented this mischievous, irritating side of M. de Girardin a carleature drawn in 1877, and representing the great Emile as a hotel servant, armed with a paper bag full of cowage, which he is shyl strewling in a bed. The isgond of this carleature was suppressed by the Censorabip. On the bed was to have figured the date. To this day, the date of the formation of the Broglie Ministry, and at the loot: "Go it Emile; throw in the whole bag full!" Throughout his journalistic life Emile de Girardin was a most indefatigable scatterer of cowage, and would rather throw a whole bag full than half of it.

THEODORE CHILD.

SOME NEW BOOKS.

The Memoirs of Prince Metternich, of which the portion thus far published in Europe s reprinted by the Harpers, are stored with information and suggestion regarding almost every phase of recent history and contemporary European politics. In a former notice of this remarkable work we confined ourselves to pointing out how well the Austrian diplomatist had divined the character and penetrated the policy of the Emperor Napoleon. There is no topic, however, connected with the conflicting interests of European States which is not discussed n these memoirs with knowledge and insight; and the more closely his conclusions and prelictions are examined, the more completely is Metternich's influence explained and justified Whatever may be thought of absolutist principles and aims, no reader of these papers can dispute that they found, in this instance, a redoubtable champion, or that the Austrian Chancellor was not only one of the most dexterous, but one of the most far-sighted statesmen of modern times. His reflections, for example, on the state of Germany after the Congress of Vienna, and on the field open to Prussian aggrandizement are marked by a sagacity which Austria unhappily was unable to appreciate, but which has been conclusively at-tested by subsequent events. Another problem of prime moment, and which still remains unsolved, to wit, what disposition shall be made of the Turkish dominions in Europe, was made by Metternich a subject of earnest study, and is opinions touching Austria's relation to the Eastern question seem entitled to great weight, now that his other predictions have been so signally verified. The disposition to be made of the Sultan's European possessions is still the most difficult and urgent question in European politics, and Metternich's views upon the point, which are set forth on several occasions in these memoirs, will be found of singular pertinence It was in 1808, when Metternich was Austrian

Ambassador at Paris, that Napoleon broached his plan for the partition of Turkey. Talleyrand suggested that France would like the Mores, the adjacent islands, and Egypt, and that Austria, for her part, ought to control the course of the Danube by acquiring the adjacent provinces. Napoleon repeated the proposition. cinting out to Metternich that when the Czar should be established at Constantinople, Ausria would need France to help her against the Russians, and France would need her to counerbalance them. "Whatever." he continued may be the part which falls to you, you will have a very strong interest in having a hand in the affair, and you must have it. You have just and geographical claims on the course of the Danube." To this Metternich replied that, in his opinion, Austria was deeply concerned in maintaining the Ottoman empire as long as possible. But, of course, Austria could not sustain it singlehanded; and if, said the Austrian diplomatist, it must fail to pieces. "in the nature of things we cannot be indifferent either to the choice of acquisitions made by the dividing powers, or to the share which should come to us." Writing to Vienna after this interview. Metternich said: "Turkey is threatened; she will fall because this man nowhere the necessary means of saving it." Russia and Austria, having for its object a sucessful war against France, could alone arrest Napoleon in his projects. Metternich perceived that the formation of such an alliance would be difficult, owing to the Russian craving for Constantinople, and he arrived at the conclusion that " if we cannot come to an agreement with Russia to stop the destructive plans of the French Emperor against the Porte it would be necessary to take an active part in them."

In a subsequent interview with Napoleon (in July, 1810), Metternich was told that the Emunion of Wallachia and Moldavia to the Russian empire, but that he would suffer no further encroachment on the part of the Czar. The occupation of strong places on the right bank o the Danube and a Bussian protectorate of the Servians could not be permitted. "Servia," continued the Emperor, "must be long to Austria some day. If you wish to occupy Belgrade I shall not oppose it. But an inch of land on the right bank of the Danube, in the hands of Russia, would struction of the Ottoman empire." In a memorandum, which Metternich forwarded to the Emperor Francis, he adopts Napoleon's suggestion, and recommends that Austria should occupy Belgrade and assume a protectorate over Servia. In other words, he advises the in relation to Bosnia, and had his counsel been followed at the time there is little doubt that the Hapsburgs would now be very near to Constan-

We hear nothing more of the Eastern ques tion in these memoirs until the year 1822, when, owing to the revolt of the Greeks, and the aggressive attitude of Russia toward the Porte, it became indispensable to define Austria's position. In a remarkable memorandum prepared for Czar Alexander, Metternich examined the relations of Russia to the Porte, and of the Ottoman Government to its Christian aub. jects. He considered that the reasonable desires, that is to say, the desires compatible with the sovereign rights of the Sultan, which might be formed by the Christian population of the Turkish dominions, should be classed under three heads, viz., free exercise of their religion. egislative arrangements for the safety of person and property, and a regular administration o justice. He advised the Czar that the Porte should be asked to furnish guarantees on these points, and that, if the demands were complied with, the Greek insurgents should be made to lay down their arms. On this occasion a brilliant though short-lived triumph was won by Metternich's diplomacy, for, although the Russian Cabinet was vehemently opposed to them, the Czar decided to adopt the views propounded in the Austrian Chancellor's memorandum. There is no doubt that if the Porte had profited by the opportunity which Metternich now gave it.

if it had furnished the guarantees desired, and astened to pacify its revolted provinces, the influence of Russia over the Christian subjects of Turkey would have been, as for the moment Metternich supposed it to be, totally destroyed. Four years afterward, on the death of the Emperor Alexander, Metternich summed up his opinions on the Eastern question in a paper opies of which were deposited in the archives of the principal Austrian embassies. In thu nemorandum, entitled "The Eastern Question Historically Considered," Metternich begins by averring that the insurrection of the Greeks had been condemned from its origin by the principal Christian powers as a revolutionary attempt, which the most determined oppression could never justify. Under normal circumstances, he adds, the sovereigns would have given their assistance in the cause of peace good order, and justice to the outraged Government, and helped it to stiffe as soon as possible conflagration which threatened the repose of three parts of the world. What prevented them from fulfilling what Metternich deemed a duty was not at first, he says, the ascendancy of pub lie opinion, but a "repugnance to furnish arms to a power professing dogmas contrary to Christianity against subjects guilty, but Christian and unfortunate." It was this consideration alone which threw the sovereigns into the painful dilemma of being able neither to aid the Greeks without violating the principles of public right, nor to fight against them without wounding religious feelings. In this predicament, "a passive attitude was the only means of conciliating these two great interests." In accordance with these principles, the rôle of Austria was limited to employing all the means that a skilful diplomacy could suggest to put an end to a struggle in which it was prevented from interposing with material forces. The court of Vienna proposed to settle first the direct interests of Russia, sanctioned by previous treaties, and to postpone to a later date the pacification of Greece. In conformity with this every district of the country. Even in Aberscheme, the Porte evacuated the Danubian

principalities, and satisfied all the demands

Thus far all went well, but when the ers had to decide on the measures to be taken in reference to Greece, Russia departed from the line of policy laid down by Metternich, and showed itself inclined to favor a resort to coercive measures against the Porte if persuasion proved in effectual. From that moment the old harmony between the courts of Vienna and St. Peters burg was broken, and the accession of Nicholas nich. Something like an understanding was now reached in regard to Greece by the Russian and English Governments, although they were actuated by widely different motives. Metternich now recognized that the establishment of an independent Greek kingdom had become extremely probable, and the question of practical moment was, how large a part of Turkey should be lopped off. It is difficult, he writes, to say what exactly is to be understood by Greece, Do we contemplate the Peloponnesus and the Isles, or all the parts of European Turkey in which Christians constitute a maority of the population? Even the formation of the Peloponnesus, without the Isles, into an independent State, would make, he thought, the existence of ar ottoman power in Europe problematical, whereas the union of all the countries principality inhabited by Greeks would render it impossible. Suppose the Turks however, to be expelled from Europe, Austria, in Metternich's opinion, would, of all the powers, lose the least by such a change. He had no doubt that whenever a great independent Christian State should replace the Ottoman, that State would become the natural and active ally of Austria. "Placed as such a State would be," he says. between two great and powerful neighbors, i will not be the encroachments of one that aims her moral and physical conditions, never will aim at any-in a word, it will not be Austrie that will be feared by the new Greek empire."
It is worth noting that, although a Greek empire has not been constructed, yet the princi palities of Roumania, Servia, and Bulgaria have shown the very tendency predicted by Metternich to separate their political interests from hose of Russia, and to cooperate with Austria

How much the Czar Nicholas really cared for the Greeks, although his fleet took part in the action at Navarino, and although their indeendence was mainly due to the crossing of the Balkans by the Russian army, may be judged 1828 by the Austrian Ambassador at St. Petersburg. I repeat, and Nicholas to the Ambassador, that I detest, I abhor, the Greeks, although they are my coreligionists; they have acted in a shocking, even criminal, manner; I look upon them as subjects in open revolt against their legitimate sovereign; I do not desire their enfranchisement; they do not deserve it, and it would be a very bad example for all other countries if they succeeded in obtaining it." Metternich saw clearly enough that, although the Russian autocrathad no sympathy for rebels, the despatch of an army to Adrianople would practically inure to the benefit of the Greeks. He made accordingly, an unsuccessful effort to induce the English Cabinet to join Austria in an armed intervention on behalf of the Porte, As is well known, the success of the Russian rimies in the campaign of 1829 deranged all Metternich's plans, insured the independence of Greece, and left the Ottoman empire in a 1828 by the Austrian Ambassador at St. Peters-burg. "I repeat," said Nicholas to the Am-bassador, "that I detest, I abbor, the Greeks. ish Cabinet to join Austria in an armed intervention on behalf of the Porte,
As is well known, the success of the Russian armies in the campaign of 1829 deranged all Metternich's plans, insured the independence of Greece, and left the Ottoman empire in a depiorable situation. In a letter to Esterhazy, Metternich points out that this treaty had caused a total change in the mutual positions of Russia and Turkey, and in all their relations with Europe. The mischief being done, Metternich wastes no time in criticising the past, but urges with the utmost carnestness the British Cabinet to determine at once its plan of action in view of the new phase on which the Eastern question has now entered. The despatch which Metternich wrote at this time was laid before Lord Aberdeen, and there is reason to believe that it had not a little to do with shaping England's attitude a quarter of a century afterward at the epoch of the Crimean war. "Does England" he asked, "consider what remains of the Ottoman empire as placed under the safeguard of European policy? Does she desire, as we do, the conservation of that empire?" The Turkish power, in his judgment, had been shaken to its foundations, for "the State condemned to owe its existence to what the mass of the public pleases to call moderation on the part of the conqueror has ceased to be counted among the number of independent monarchies." Eisewhere in this despatch he pronounces the treaty of Adrianople but a truce, and predicts that in the next war between Russia and Turkey some of the Crimean war, but at that time Metternich was no longer the Austrian Chancellor. Had he suitan's side. His forecast was justified by the Crimean war, but at that time Metternich was no longer the Austrian Chancellor. Had he suitan's side. His forecast was justified by the Crimean war, but at that time Metternich was no longer the Russia and Turkey some of the Crimean war, but at that time Metternich was no longer the Russia and Turkey some of the Grimean war, but at that time Austria took in the

inute fidelity on the lines laid ch. M. W. H. The Scottish Struggle for Liberty.

The latest addition to the popular library now publishing by Cassell, Petter, Galpin & Co is an account of The Scottish Covenanters, by Dr. JAMES TAYLOR. The subject is one that seems specially to call for an exposition at once popular and trustworthy. Even educated people know little about it beyond what they have gleaned from poetry and novels, and they fail to appreciate the important bearing of the long

contention of the Covenanters on the Scottish national character, and upon the development of political liberty in the British islands. There were several National Covenants subcribed in Scotland, each of which has a considerable place in history. The first of these instruments was prepared and signed at Edinburgh in 1557, by a remarkable knot of men. which included the Earl of Argyll, who, first of the great nobles, had declared in favor of the Protestant faith; the Earl of Glencairn; James Douglass Earl of Morton, afterward the celebrated Regent; John Erskine, and William Maitland. The document to which these men set their hands, and which declared their resolution to "apply their whole power, substance, and very lives to maintain, set forward, and es tablish the most blessed Word of God " proved a standard around which the friends of the Reformation in Scotland gathered. A second Covenant was drawn up in 1580 by Mr. John Craig, one of the ministers of Edin-It included an abjuration of the tenets of the Romish Church, and a solemn engagement to adhere to and defend the doctrines and discipline of the reformed church in Scotland. This bond was usually termed the "King's Confession," as it was signed by James VI, himself (afterward James II. of England) and his household, as well as by his nobles and all ranks of men in the realm. By far the most famous of these documents however, was the National Covenant which was drawn up and subscribed in 1638. It was this instrument which has exercised a momentous influence on the character and destiny of the Scottish people. It will be remembered that James VI., after his accession to the English throne, virtually broke the oath which he had taken at Edinburgh. He succeeded, after a long contest in remodelling the Presbyterian system of worship, and in establishing Episcopacy in Scotland. The form of Episcopacy, however, introduced by James was not sufficiently thoroughgoing to meet the views of Charles I, and Laud, and in 1636 the absolute control of the Scottish Church was placed in the hands of the Bishops, and Knox's liturgy was superseded by the English Book of Common Prayer. The result of these innovations

was an explosion which destroyed both the

throne and the altar. On May 1, 1638, an im-

mense crowd, collected from every district of

the Lowlands, flocked to the churchyard of the

Groy Friars in Edinburgh, where the sub-

scribers to the new Covenant pledged them-

selves to defend the Presbyterian Church. The

first name signed to the document was that of

the Earl of Sutherland, the Premier Peer

heads of other great historical houses,

such as the Grahams, Kerrs, Keiths, Montgomerys, Kennedys, Leslies, Lindsays,

Hays, and Homes. Steps were subsequently

of Scotland. He was followed by

Episcopacy was strongest, the masses of the scople took part in the national movement, and the Commissioners, when they returned to Edinburgh, not only brought with them the of Hamilton, Douglas, Gordon, and all the Campbells without exception, but were also able to report that even the Mackenzies, Mackays, Macdonalds, Camerons, Grants, and other northern clans had also, for the most part subvirtually the nation, for Aberdeen was the only signing of the bond was followed by the famous General Assembly, held in Glasgow, at which the book of Canona and the English Book of Common Prayer were condemned and set aside, the Bishops deposed from office, Episcopacy abjured, and the Presbyterian system of church government reëstablished in its room. Two successive attempts of King Charles, in 1639 and 1640, to break the power of the Covenant came to nothing in presence of the army of 30,000 Scotchmen under Alexander Leslie, who had gained the grade of Field Marshal in the Swedish service. What was known as the Bishops' war ended in a concession of the forms which the Covenanters demanded; but the Scotch had good reason to believe that Charles I. intended to disavow his engagements. and accordingly they entered into a league with the English Parliament, and, sending an army to its assistance contributed not a little to the success of the popular cause.

since the year 1633. Moreover, the amnesty which Charles had promised on his restoration to the supporters of the Parliament and of the Protector in England, was withheld from the Scottish Covenanters, and their most powerful champion, the Marguis of Argyll, was executed. Soon afterward Episcopacy was estab-lished, and the meeting of synods and assemblies prohibited. The Presbyterian ministers being ejected from their own churches, performed at first religious services in their own houses, and when the numbers of their hearers nerensed they repaired to the open fields. This was the origin of the conventicles, or field preachings, so famous in Scottish annals. An act of Parliament, however, soon imposed the penalties of sedition on the ministers who continued to preach without the sanction of the lishops, and subjected all those who attended religious services elsewhere than in the

churches to fines and corporal punishments. At length, in the winter of 1866, the "oppres sion that maketh even a wise man mad" raised an insurrection in Galloway, which was regarded as a stronghold of the Covenanters garded as a stronghold of the Covenanter Although they were no more than 1,500 in num ber, they insisted upon marching upon Edin garded as a stronghold of the Covenanters.
Although they were no more than 1,500 in number, they insisted upon marching upon Edinburgh, near which city they encountered a Royalist force of 3,000, and only gave way after a desperate battle. No mercy was shown to those Presbyterians who were taken in arms. From this period the struggles went on with varying fortune during the reigns of Charles II. and James II. The persecution of the Covenanters lasted twenty-eignt years, and inflicted almost unheard of suffering on a large part of the people of Scotland. At a time when the whole public revenue of the country did not exceed \$250,000 a year, upward of \$1,500,000 was extorted from the gentry, tarmers, and burgesses in the shape of lines for non-conformity, and the greater part of this sum went into the pockets of the Privy Councillors and servants of the court. The lawless and unrestrained extortions of the soldiers were an infliction even more harassing and severe. De Foe calculates that upward of 18,000 persons perished on the scaffold or the battlefield, or by shipwreek, or were put to death in cold blood by the soldiers, or died through cold and hunger and privations while wandering on the mountains and moors, or hiding among the morasses, or in dens or caves. "It has not been possible," he adds, "to come at the certain number of those ministers or others who died in prison or banishment, there being no record preserved in those times of confusion anywhere hut under the altar and about the throne of the Lamb, where their heads are crowned and their white robes are seen, and where an exact account of their number will at last be found."

The Legend of Thomas Didymus

In a book bearing the above title, Mr. JAMES FREEMAN CLARKE has undertaken to portray the life of Jesus from a new and singularly suggestive point of view, that, namely, of a contemporary Jewish skeptic. In form the work is an autobiography, supposed to have been penned by St. Thomas at Malabar, whither, ccording to Christian tradition, he had gone in pursuance of his apostolic duties. As regards the basis of the narrative, we may observe that the author accepts the authenticity of the fourth Gospel, dwelling at some length upon the earlier visits which, according to St. John. Jesus made to Jerusalem, but which are not mentioned by the other evangelists. large extent, however, the results of modern scholarship are embodied in the volume. As regards the miracles ascribed to our Saviour, Mr. Clarke proceeds on the assumption that some of the acts of Jesus which the disciples believed to be marvellous works were not so. On the other hand, he affirms the reality of the resurrection. On its philosophical side the legend of Thomas Didymus may be described as a commentary on the four Gospels which takes ground about midway between the orthodoxy of Farrar and the skepticism of Strauss. In its imaginative and pictorial aspect it will be scanned with interest and pleasure as an earnest and reasonably successful effort to place the reader in the actual environment of the Scripture narrative, and give a vivid and trustworthy picture of the time.

Thomas received, we are told, the kind of education calculated to make him scrutiniza keenly the pretensions of Jesus to the Messiahship. As a boy he was sent to a school of the Scribes, and was taught by the famous rabbi Gamaliel, after which he journeyed to Alexandria, there to study the higher Judaism. Among the Hellenized Jews whom he met in that city was Philo, who instructed him in the esoteric doctrines of the Hebrew philosophers. For example, Thomas had believed in the letter of the books of Moses. But Philo assured him that it would be a proof of great simplicity to suppose that the world was created in six days, or that God really rested, or needed rest, on the seventh day. Again, the story of Adam and Eve in Paradise was explained by Philo as an allegory, while in Abraham, Isnac, and Jacob the young disciple was taught to recognize, not three men, but three virtues; Abraham signifying divine wisdom or piety. Isaac spiritual happiness, and Jacob the prudence which struggles against the senses. Philo averred further, that God, the most perfect Being, could by no means come into contact with matter and visible things, but employed as instruments His ideas, the highest of which, said Philo, are in the "Word" or "Togos," After spending two years in Alexandria studying the wisdom of the Greeks. Thomas ceased o be sure of anything. The teaching of Philo did not satisfy him, for the Hebrew philosopher seemed rather to have put the meaning of Piato into the Jewish Scripture than to have found it there, so he went back to Palestine and acjourned for a time in the monasteries of the Essenes. He soon discovered, however, that all was not peace in their isolated community; he heard of envyings and jealousies, and found that grave disputes arose about what seemed trifles. In a word, he perceived that the Essenes had carried into their solitude the same passions which they hoped to leave behind among men He became, accordingly, once more a wanderer, and took his way back to Galilee. met Simon-bar-Jona and Andrew his brother, who told Thomas of the miracles already wrought by Jesus of Nazareth. But Thomas told them that he had come from Egypt, where there were many sorcerers and astrologers, and where he had seen wonderful things done by enchantment. He had seen for instance, the dead called from their graves, and men cured of a disease by the confident word of a physician. Many such things, he said, are done through deceit, and many are done ignorantly by unwise men, who know not the secret power hidden in the nature of things, "Not because of this," added Thomas, "do I believe that Jesus of Nazareth is the Messiah that is to come." Some time afterward Thomas had taken to obtain the accession of the people in occasion to visit Capernaum, where he met Jusus at the house of Matthew, and where, a day

Mount. But he did not then, we are told, not until long afterward, understand these teach ings, which seemed to him obscure and paradoxical, and he was therefore greatly aston ished when Jesus asked him to become one of his twelve messsengers or missionaries. Thomas consented, not because he believed in the Saviour's divine authority, but because he loved the personal character of the man. At that time, indeed. Thomas did not believe in any life to come, but thought, he tells us, "that when this life ended all would be over; for to me soul was a word which meant the thoughts and feelings which come from the motion of the bodily atoms moving to and fro."

The miracle by which five loaves and two fishes were made to feed a great multitude is thus explained by Thomas, who is made an eye witness of it. It was, he says, the example o Jesus, who surrendered all the food that he and his disciples had, which led hundreds of the by standers to bring out food which they had concealed in their garments, and share it with one another. Those who were present went away and spread the story that five loaves had been made into a thousand, but "I thought," says Thomas, "that the miracle was not done to the bread, but to the souls of the men, by creating pity for each other, and making them glad to According to Thomas Didymus, there were among the stories circulated at the time some acts which in his opinion were not done by Je

sus. For example, a report had got abroad that once when the collectors of the tribute for the Temple asked if Jesus meant to pay the tax, The first Scottish Parliament that assembled after the restoration of Charles II. annulled the Covenant of 1638, prohibiting its renewal under Jesus told them to catch a fish and they would the severest penalties, and then proceeded to find a piece of money in its mouth. What actually took place, according to Thomas, was this sweep away the whole of the statutes enacted that Jesus, when the tribute was demanded said to one of his disciples. " Go, Peter, and find the money in the mouth of a fish," alluding to a proverb current among the fishermen, who, when they needed money, would say, "Let us and it in a fish's mouth," meaning, of course "Let us catch some fish and sell them." As regards the three occasions when Jesus was begests that the limits between life and death are not precisely known; and who, he asks, can tell when seeming death is real death ?

The most notable chapter of this volume is that which treats of the events which followed the crucifixion. Thomas waited, we are told, at a distance till he saw the three crosses, with the men bound to them, lifted into the air; then he could bear the sight no longer, and hastened back to Jerusalem. His thought now was: 'There can be no God, or He would not have suffered such an awful calamity. Other evils may turn to good, but there is no good to come

from this. The world has lost what can never be regained. I have thought of this man as ca-

from this. The world has lost what can never be regained. I have thought of this man as eapable of raising the human race out of its woes and sins. The hope of the world has died with him." And again: "Jesus must have been deceived himself in thinking that he was to be the Christ-the King. Though so wise, he was not wise enough to know that his goodness could not conquer evil. He made a mistake in thinking that the world can be redeemed by truth and love. He had almost brought me to believe this, too. If he were mistaken in this, then the rest of his teaching must be untrue, for this belief ran through it all." Then Thomas fluug himself on the earth with a sob of utter misery, saying. "I have lost my Master: I have lost my God."

During the week that followed the crucifixion miriam, one of the women who had gone to the sepulchre, told Thomas that their Lord had arisen and appeared in the fesh to some of the disciples. But Thomas could not oredit the report. "I hardly wished." he says. "to believe, test I should be disappointed again. I could not bear another disappointment: my faith seemed crushed down to the earth; it was unable to rise. All its life was gone. I could not put faith in a vision." On the first day of the next week, however, as Thomas sat with some of the disciples in the house of a friend, Jesus appeared, and, looking around upon them all, and. "Peace be to you." Then he turned to Thomas, and a tender smile came over his lips as he said: "Come hither. Thomas, and touch my hand, and put thy hand into my side, and be not faithless, but believing." Thomas did so. And as he touched Jesus a mighty flood of confidence came over him. All his black despair vanished away. The world was once more God's world; its evils and horrors transient, fugitive, its good coming back with new power. All he could say was, "My Master and my God."

power. All he could say was, "My ainster and my God."

Mr. Clarke acknowledges that the difficulties which surround the history of the resurrection will probably be never wholly removed. To him, however, the main fact that Josus after his death came again to his disciples in visible form, and created a faith in immortality which transformed their whole being, seems undeniable. In his opinion, Christianity without some such event would have been buried forever in the Master's grave. He can find no historical credibility in the hypothesis that the apoetles imagined they saw their Master, and that this self-fillission was the foundation on which the religion was built which converted Europe to religion was built which converted Europe to faith in a Jewish Messinh.

Under the above title a course of lectures, delivered recently in London by Miss FRANCES Powen Conne, have been published in this to prevent seasickness. Moreover, thorough country by George H. Ellis. Miss Cobbe's prominence among the advocates of the woman's rights movement in England invests her words with peculiar interest, which in this instance is increased by the special object of some of her lectures. She intimates that in the United States the movement for the enfranchisement of women has been seriously damaged by the ques tionable character of some of its champions. She has an honest woman's detestation for the doctrines of free love, and she warns her readers against the neglect of social regulations, the adoption of looser and more Bohemian manners, and, above all, against the laxity of judgment regarding grave moral transgressions, which both in England and the United States has of late years seemed to result from an extravagant reaction from earlier strictness. In her view these faults and errors constitute deadly perils to the advancement of her sex, and she implores every woman who sympathizes with the demand for equal political rights to set her face like a flint against them. Miss Cobbe does not hesitate to avow that, greatly as she desires to see the enfranchisement and elevation of the female sex, she considers even that object subordinate to the moral character of the individual woman. If women are to become less dutiful by being emancipated, less conscientious, less selfish, less temperate, less chaste, then she would say: 'For heaven's sake, let us stay where we are. Nothing we could ever gain would be worth

such a loss." In a lecture on personal duties, Miss Cobbe adverts severely to the indifference displayed respecting certain transgressions of which there have been of late a good many indications in certain circles of London society. "I see," she says, with some alarm that the growing sense of the duty of merciful treatment of the fallen is leading not a few in our day to speak as if there was really no 'fall' at all-no change worth men-tioning in a woman's life when she has descended from the pedestal of her maidenly or wifely purity." It seems to Miss Cobbe that this view is even more dangerous and further from truth than the too stern and relent less condemnation of former times. "It is," she goes on to say, "a vast and almost immeasurable slip downward from a life of chastity to one of lawless passion, and the general declension of the character which usually follows it demonstrates how profound is the injury thus wrought." No doubt a false step may be, to a certain extent, retrieved, the fault of unchastity may be redeemed, but, in Miss Cobbe's opinion it should never be condoned, in the sense of readmitting the offender to society. Her peremptory utterance on this point will naturally have much weight, coming, as it does, from an unflinching advocate of women's rights. "Many of you," she says in another of these lectures. will think me harsh for saying it; but it is my deliterate judgment that when a woman has committed the enormous double crime, personal and social, of violating the law of chastity, and doing her husband the mortal wrong of breaking her marriage oath, it is fit and right that the society which she has outraged ould close its doors to her forever." Miss Cobbs has been greatly blamed for pro-

nouncing these opinions, and when she delivered some of these lectures in London more than one of her audience spoke of her as hardhearted, and argued that after a certain interval had elapsed offenders against the law of chastity ought to be reinstated in their social privileges. There seems to have been some misunderstanding as to the meaning of words deenshire and those parts of the country where | or two later, he listened to the Sormon on the | between Miss Cobbs and her critics. She spoke

of society exclusively as the scene of social amusements and display, whereas they made the term synonymous with the whole range of human intercourse. They thought of humble and repentant guilt, while she had in mind the spectacle (becoming more and more common ta London) of triumphant and insolent vice flaunting itself in every haunt of pleasure, Miss Cobbe deemed the matter of such moment that she returned to it in a subsequent lecture, which is included in this volume.

On this occasion she reviewed at length the question, How ought society to treat persons notoriously guilty of adultery? Does merey or charity require of us that we should, after a given interval, receive them back into the circle of our social pleasures? Miss Cobbe cannot conceive that any thoughtful and right-minded person should return an affirmative answer. 'Are," she asks, "the amusements of the innocent fitted for souls binsted and marred by erime, or, at the best, seared by the hot iron of remorse? Is admission to such pleasures the proper guerdon of repentance? Repentance rewarded by invitations to dinner parties! A proken and a contrite spirit comforted by a card for a ball!" Such quiet intercourse as may be shared in the privacy of homes is another matter, but the lecturer suggests that if the matter, but the lecturer suggests that if the offender be really repentant, she will not seek but rather shrink from, noisy pleasures. Indeed, the manifestation of a desire to resinter the scene of social enjoyments with a blighted reputation is pronounced nothing else than a betrayal of total callousness and unrepentance. As to the idea that a limit in time could be fixed, after which social ostrasism should come to an end, and the banished persons should be readmitted and rehabilitated. Miss Cobbe considers this species of moral quarantine utterly illusive and nugatory. For when should the act of condonation be passed? Ought it to be after ten years or five years—or one year—or one month? Whatever period might be first adopted it would inevitably be shortened in one case after another. The prinone year—or one month? Whatever period might be first adopted it would inevitably be shortened in one case after another. The principle that it is merciful and kind to readmit the sinner being ones accepted, nobody would be willing to incur the odium of ineisting on a longer banishment. "Very soon," says the lecturer. "we should have simply the minimum ecilipse (little more than the evil honeymoon of vice), and then the triumphant offenders would reappear as the petted returned prodigals of their circle." This is not Miss Cobbe's idea of their circle. "This is not Miss Cobbe's idea of their circle," it is is not her conception of the duties imposed by charity; still less is it her notion of truth and straightforwardness, and rendering honor where honor is due. nonor where honor is due.

How to Prevent Sensickness

Now that all the outgoing steamers are thronged with passengers, nothing could be nore timely and useful than the Practical Tregtise on Seasickness, by Dr. GRONGE M. BEARD (E. B. Troat). The present edition of this little manual contains a large number of new facts and suggestions derived from the experience of the past year, and it is to this additional evidence on behalf of the theory advanced and the remedy proposed that we would draw attention. We will merely remind the reader that Dr Beard affirms seasickness to be a functional disease of the central nervous system, and as such preventable in the great majority of cases by the use of bromides carried to the point e romization.

It is important to keep in view this fundamental fact that it is not promides taken in small and intermittent doses, but that state of the body known as bromization, which averts or materially relieves the malady. The remedy must be given in such quantities and with such frequency as to cause those symptoms to which the name of bromization is applied. Now what are the principal signs of bromization? Among them may be noted weakness in the limbs sleepiness or drowsiness by day, and an indisposition for active exercise. Another striking symptom is a numbness of the pharynx or fauces, so that when a finger or spoon is preseed against the back part of the throat there is not as is usual under such an irritation, a dispo sition to vomit. As a rule, these symptoms will appear after taking the bromides for three or four days, and the effects, when once noticed, ordinarily last for forty-eight or sixty hours, This state of the body should have been attained before going on board ship, and it is well to continue taking the bromide at night in sufficient doses to keep up a mild bromization, so as to feel slightly drowsy by day and to sleep soundly at night, and thus be prepared for any storm that may arise. Dr. Beard avers that the bromides, when used

for a short time, even in large doses, seidom have any permanently injurious effect. The symptoms of bromization soon pass away after the remedy is discontinued. This is true even when such symptoms as the bromic breath and dizziness have been produced. The evil consequences that sometimes follow the use of bromides are the result of taking the remedy for a very long time. But the author of this treatise has never seen a person injured in that way, who took the bromides for a few days only bromization is only necessary for those who are peculiarly liable to the mainly. In many cases a single large dose of bromide-a hundred grains or so-proves sufficient to overcome incipient nausea at sea, and save a patient from sickness during the whole voyage. Such persons need to take no other precaution than to have at hand for an emergency a sufficient quantity of the bromide to put them to sleep, It is only those who are specially sensitive to the mal de mer that should be bromized before going on board ship.

The bromides may, in some cases, be supplemented with advantage by chloral, which, however, ought not to be given except under medical supervision. Where persons, for example, have neglected preliminary bromization, it may be desirable to put them rapidly under the sedative influence of chloral and bromide com-bined. Of course chloral should be desed out more sparingly and mathematically. Dr. Beard does not hesitate, he tells us, to give the hremide of sodium by the half teaspoonful, or even teaspoonful, dipping it out as he would sugar when administering it to persons with whose constitutions he is familiar. Chloral on the other hand, should be given in exact desead five or ten grains, if used in connection with the bromides.

While bromization is pronounced the best of all preventives for sensickness where the main symptom is nausea, those who suffer from headache, while at sea, are recommende o provide themselves with a moderate quantity of citrate of caffeine. Atropine, which is also useful in such cases, can only be given hypodermically by a physician tbut caffeine in threegrain doses, can be administered by the patient up to a certain point. A little powder of cirals of caffeine placed dry on the tongue will be retained when everything else will be thrown up. and, in some instances, will relieve in a marins manner the feelings of tightness, and throthing and distress in the head, which with certain persons are the sole or the chief symptoms of

ensickness. Where patients have neglected to insure themselves against the malady by bromization before going on board ship, and delayed laking the remedy until after nausea has come of stomach in many cases rofuses to retain the medicine. Dr. Beard tried last year the as ment of going to sea without being in order to test upon himself the value : tive remedies. The result was not factory; he became sick when the sea was and threw up the remedy, but after he himself, with some difficults, under fluence of the bromide he was safe for of the veryge. Under such circumstar recommends accombination of very sof bromide, bellad annu, and the accombination. This mixture is to be sain during sensickness or while it is coming order to sattle the strangth so that it was full doss of the bromide.

A number of interesting cases a the appendix to this volume. One as wife of a physician, who had there go even as far as Sandy Hook whited from sensickness. She took sixty 2rb bromide of sodium three thoses a going on board ship, and ninety arised as of sailing; after that none. Meaning a minute, and never miss either in going or coming across to the only inconvenience experient highly furred tongue, with dry in lieve which deret and sods water product. The testimeny to the value of the course of the nients indica during less lead to an extended use suggested. It appears that